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WEEKLY REVIEW.

—Prince Alexander received a perfect ovation when he hearkened to the summons of the Bulgarians and hastened to Sophia from Northern Europe the other day; and now that he has returned to Darmstadt he has received there also a perfect ovation. It is not every man that gets an ovation when he goes forward, and another when he goes backward. We hoped that in the Prince we had a man who had courage not to prostrate himself before the great Muscovite Colossus who stands with one foot in Asia and another in Europe.

—The Young Women's Christian Association of London, are to have *their* Exeter Hall too, in Regent Street.

—The Samaritans in Palestine now number only 151.

—On the 13th of July last a Papal brief was issued confirming and sanctioning all privileges and prerogatives accorded by earlier Popes from Paul III. down, to the order of Jesuits and of course annulling all the bulls and briefs that were adverse to them. The Janizzaries were useful to the Sultan, but ever and anon they put on such authority as to be a terror to himself. The Jesuits are able to serve the Pope marvellously by their cosmopolitan organization, but there is always the danger that they may make more of their own order than of the Pope's infallibility.

—We have a note from Dr. Thoburn, from Sandusky, Ohio, Aug. 16. He says: "I am very busy and am becoming more hopeful. During the past ten days I perceive unmistakable signs of improvement in health. I am preaching a good deal, but for the most part I preach in a sitting posture. I am getting some very valuable young men as *reserves, i. e.* men who will come out one or two years hence. I am still hoping to get off a substantial reinforcement this autumn, although I have only sent in *three* names." Many in this country will be cheered by the improvement in Dr. Thoburn's health, here reported. The previous reports had made us rather anxious.

—The Emperor of Russia, finding that his account in the bank of Heaven is running low, has hit upon a new way of replenishing it, without any trouble to himself and with a considerable saving in the Army Commissariate. The Holy Synod have prescribed an extraordinary course of fasting for the army:—

They will have to fast not only during the four "great Lents" yearly, but also every Wednesday and Friday, and the six great days of prayer and repentance. This is the calculation:—The Great Lent (of Easter), 79 days; Petroffki Lent, 20 to 50; Usspenski Lent, 17; Filippoffski Lent, 39; six days of prayer and repentance, 6; 31 Wednesdays and 31 Fridays, 62; total, 170 to 200 days; on which dates neither meat, nor fish (during the Easter Lent), nor eggs, nor milk, not even sugar are allowed.

The Emperor is the head of the Greek Church, and the Holy Synod get their inspiration from him. How little do they know of the true nature of Christianity, who fancy that these regulations can recommend any one to heaven.

—We learn with surprise, from the *Bombay Catholic Examiner*, that the Pope has actually prohibited Catholics from taking part in political elections. We suppose that this has special reference to Italy. The emancipation of Italy has obtained for Italians the privilege of choosing their representatives in the Italian Congress; but the Pope snatches it away from all except those who make light of his prohibition. To exercise the privilege of voting after the Pope has declared it to be wrong to do so, is to bring upon oneself and one's family, the enmity of the priests and forfeit those religious rites which perhaps they regard as important. We see then what a formidable engine this is, to bring to bear upon those who value civic rights that have been so dearly purchased. Here is an intimation to other powers, such as Germany, England and the United States, that the Pope knows how to make Roman Catholics vote according to his pleasure. We know not that in all past history any greater proof of national infatuation can be found than that of the great powers of Europe and America, if they suffer such a declaration as this to pass unnoticed. We place in our Epitome the remarks of the *B. C. Examiner*.

—A paper on "Links in the Mammalian Chain" was read before the Bombay Natural History Society the other day. The writer had sufficient tenderness for our feelings to grant us that "an impassible gulf of intellect separates the brute from man" and "no monkey can bridge the span." In the last number of the *Christian College Magazine* is a paper on the lower forms of life by W. J. Simmons. The writer of this, undaunted by the axiom *ex nihilo nihil fit*, does not hesitate to evolve the highest forms of life from the lowest. He says: "If you are an evolutionist and accept as I do the view that the higher forms of life have been evolved from the lower the life history of the lowly Amæba must give rise to reflection."

—There is something like an illusion to which naturalists are prone to yield themselves, because of the resemblances between species. Let us say that there are 100,000 different species of animated beings. In the nature of things some of these will differ very widely and in many respects, and others will be found to have points of resemblance. Classification is possible, and so naturalists proceed to classify them. Beginning with that which has least complexity and in which the processes of life are the fewest possible, and proceeding to something slightly more complex and conditioned, and then to the next and so on, our friends in process of time will obtain an immense chain consisting of 100,000 links. Now if we only conceive of the Creator as one that learns by what he does, and by making one thing gets a capacity for making something better, we get a kind of evolution. Or if we think it more scientific to dispense with a Creator, and imagine that the first animal in the link can, by some felicity of circumstances, produce an animal slightly different (specifically) then we account for the whole chain by evolution. But the difficulty is that there is a gap betwixt the first species and the second, and between all the links that has never been bridged over. The illusion to which we refer is that all we have to account for is the slight difference that separates one species from the next, and we are ready to imagine that the universe has been built up by these imperceptible modifications. Two creatures are thought to resemble each other because they so widely differ from other creatures. If there were only the two species, nothing more, we should only perceive their differences; their resemblances would not impress us. From Mr. Sterndale's able and interesting paper we take the following:—

The sea-otter though not reckoned among the marine carnivora is quite as amphibious as a seal; it is seldom seen on land though it keeps close in shore. It has a curious way of floating on its back and can sleep in that position, and the females do so, holding their little ones between their paws. From these animals we begin to link on towards the whales. The outward form begins to be fish-like, though the skeleton internally preserves its mammalian character in full, but the hands and feet lose their grasping powers and being enclosed in fingerless gloves and stockings as it were, become mere paddles for swimming. Nothing can be more awkward than a seal or walrus on dry land, yet how graceful in the water. The transition from a seal to a whale or a porpoise is easy to be understood, and here is an argument against the development theory, which is generally understood to be a progression from a lower to a higher standard. If such transitions take place at all, it would be reasonable to suppose that the porpoise evolved from the seal, for it is not in the fitness of things for a whale or a porpoise to go flopping about on dry rocks till the friction produced legs, whereas we all know that the permanent disuse of any member will lead to its deterioration, and therefore if we are to have an evolution theory at all, let us suppose that seals took to remaining in the water so long that having no use for legs they left them off.

—The *Chr. College Magazine* criticized the "Article on Miracles and Modern Missions," by the Rev. J. E. Robinson in the July number of the *Indian Evangelical Review*, charging him with "want of faith—in the power of the Head of the Church to work by his own chosen means." In the

last number of the *Indian Witness*, Mr. Robinson replies to the criticisms of the *C. C. Magazine*, and does it, we think, very pertinently. The question relates to the attestations and credentials which our Lord ordained to accompany the Gospel. Surely there can be no doubt that the command to publish the Gospel among all nations was accompanied by promises to the effect that the supernatural attestations that had accompanied his ministry should accompany that of his servants. The unsophisticated reader of the New Testament gathers from it that he may fairly ask for such attestations from those who preach the Gospel. The Apostle Paul says the signs of an apostle are in all patience, in signs and wonders and mighty deeds. The story of Christ crucified is not a power among men until they know that that same Jesus is now at the right hand of God, and this can only be shown by mighty works like those recorded in almost every page of the New Testament. The absence of these miracles opens a door for base and contemptible pretended miracles, and is easily accounted for by the palpable fact that Christians generally are without faith in miracles as now possible. And the large measure of confidence that Christians have in the facilities and appliances of modern civilization, goes far to hinder them from seeing the privileges set before them in the Scriptures.

—At the Poona English School for Native Girls, the other day, H. E. the Governor not unnaturally was reminded of the subject of Infant Marriage. A large amount of money has been expended on this School, much of it by the Department of Public Instruction, in the hope of making it an important agency in the elevation of the women of India. Yet what have we? A couple of score of little girls that can scarcely be carried to the fourth standard because they have so soon to be taken from school and sent to the families of their husbands. So that there seemed good reason for touching on their subject of infant-marriages. His Excellency's remarks, however welcome to the orthodox party (so-called) were rather disappointing to some of us. He said :—

I am not prepared, forcibly by law, to interfere with the internal economy, I repeat, of India society. Now I know that if that question was put before the English people, who look upon their homes as their castle, they would not allow interference on that account. And speaking here as I do on a question of policy, which concerns not the local but the imperial Government, I should not have ventured to express any personal opinion on this subject, if I had not—as you may think quite lately—in a personal interview with the Viceroy, discussed this all-important subject and had been led to that conclusion, which fell in with the opinions I had formed at the time, by the opinion of a much more experienced staesman than myself—I mean His Excellency the Viceroy. It may, therefore, be held as a fact that no legislation is contemplated at the present moment on that subject. In speaking of a matter of this grave importance, we must always take care not to be misunderstood; and if we do not interfere by law in your internal economy, we also do not interfere by law in any discussion, or any opinion which may be held by any section of the community on that subject.

But is there not an age fixed by law in England and other Western countries below which parties may not be married? Social customs are sometimes found to be great social burdens. Have parents in any land the right to preempt the rights of their children to make their own matrimonial arrangements when they reach a marriageable age? Have they a right to sell them into something worse than slavery, which compulsory widowhood is? The widowed girl is made to believe that the curse of heaven rests upon her, but it is really the curse inflicted by her parents. Our conception of Government is that it is bound to consider the interests of all its subjects, specially of the weak and helpless, exposed to oppression and cruel injustice.

—A person from a distant country, landing in Bombay on one of the earlier days of this month, would have found very much to admire in the stately edifices of this city, the many tokens of prosperity and signs of civilization, but he would have been appalled by the spectacle of groups of men dancing frantically along the streets, with accompaniment of musical instruments, in front of palanquins in which were enthroned images of Gunputti. The idea of men working themselves up into a frenzy to do honour to a painted piece of potter's clay in the image of a being having an elephant's head on a human body, pot-bellied, riding on a rat, is an idea calculated to put an extinguisher on the reports that had reached him of the great progress made by Hindoos in this century. If he is one that loves and delights in honouring the great and glorious Being who made man in the beginning in the image of God, words cannot express the pain that this spectacle will cause him. The illustrated comic papers of England are accustomed to exhibit caricatures of the leading statesmen and other distinguished men of the day, connecting some real features of the individual with grotesque forms, sometimes with heads or bodies of bears, monkeys, donkeys, oxen, birds, &c. But no one dreams of such a thing as caricaturing Her Majesty the Queen. The public sentiment would not tolerate it for a moment. The feeling of loyalty would be keenly wounded, and public indignation would be aroused against the reckless man that had so far forgotten himself as to make such a caricature. Now what is the image of Gunpati but a caricature of Deity? For his worshippers profess to be worshipping the God who created all things, and to whom they are indebted for their daily preservation, and whose blessing they desire for their children. Gunputi is even said to be specially the God who gives wisdom and understanding, the God of intellectual culture, having special charge of all institutions of learning. Let it not be thought that the votaries of Gunputi are the ignorant and unenlightened; all classes unite in honouring him. One of the leading gentlemen of Western India invited Sir Richard Temple, then Governor of Bombay, to his house, to witness the grand style in which the worship of the elephant-headed deity was conducted.

—In last week's *Dnyanodaya* appeared remarks on the worship of Gunputi, of which we extract the first paragraph :—

Of all the ugly idols which Hinduism uses to represent its gods, for pure ugliness, Ganapati carries off the palm. His elephant-snout and pot-belly exceed any representations that we know of for hideousness and worse than brutishness. His human portion suggests low sensualism, and his long snout an animal's grossness. The stories connected with this god are also low and filthy. The story of his origin is disgusting in its coarseness; and so far as we have been able to read, the stories that are connected with him are filled with immoralities of all kinds.

We are not sure whether the palm of ugliness belongs to Gunputi. We have seen representations of Kali (Doorga, in honour of whom is the *Doorga-pooja*) that were most hideous and revolting. But it has always seemed to us that if Satan, the enemy of God and man, had the privilege of figuring God for the worship of man, he would have been content with such a caricature as Gunputi affords. In *this* week's *Dnyanodaya* we read as follows :—

A writer to the *Native Opinion* wishes to know whether the *Dnyanodaya* cannot be brought to justice under section 298 of the Penal Code for its article on Ganapati in its last issue, as being insulting to the Hindu religion. It is unfortunate that some people cannot distinguish between language that is strong and intended for insult, and language strong because true to fact, but spoken in sadness and only with the desire that the eyes of men may be opened to the truth.

The writer in *Native Opinion* speaks about wounded feelings. There are a good many thousand Mahomedans in Bombay (not the Hindnized Mussalmans) besides Jews and Protestant Christians whose feelings are profoundly wounded by the multitudinous processions streaming through the streets of Bombay with Gunputis at this season. If they can bear the wound, it is a small matter in comparison for the votaries of Gunputi to bear that inflicted by the *Dnyanodaya*. In this connection where are our reformers? What are they doing to persuade their fellow-countrymen to cease from this awful idolatry? We have heard many remark that there seems to be year by year, more and more money spent upon this festival.

—In our Epitome will be found a notice from the *Dnyanodaya*, of the death of a Native Christian by the poison of a cobra. The account is specially noticeable because of the extraordinary efforts, so long sustained, to produce respiration by artificial means. We may mention that two missionaries of the Am. Mar. Mission were present, one of them half the night the other the whole night, while these efforts were being made.

—The Rev. G. C. Haddock, the Methodist pastor at Sioux City, Iowa, was shot dead one day last month while crossing the street. He had been exerting himself to get the liquor saloons shut up. Under the prohibitory law of the State they were illegal. The Governor has offered a large reward for the detection of the murderer. It may seem a small matter to the drink-vendors to add another victim to the long list of those they are destroying by their traffic, but an outraged public sentiment will yet make the place too hot for them.

—In Mr. Sumant Vishnu's Itinerary in N. India, mention is made of the honour in which Native Christians are held in the Punjaub as shown by their advancement to influential positions, and it seems to be implied that the condition of things in this Presidency is less favourable, and might be better if missionaries would interest themselves more to secure to this class the best educational advantages. Our contributor

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may be right, but we are by no means certain that the prize of high official appointment is that which should be held out to our Native brethren. Who that knows any thing of the facts will regret that Messrs. Narayan Sheshadri, Baba Padmanji and others in this Presidency that might be mentioned, did not obtain high offices under Government? We would rather see them doing the work they are doing than have them occupying the very highest official positions; and if we judge these brethren rightly, their preference corresponds to ours. In some Missions in this Presidency special efforts are made to secure to Native Christian students, as to others, the highest education practicable. In others the aim is rather to raise the entire body of Native Christians by giving them the education most likely to fit them for their duties in life. Who shall say that the Am. Marathi Mission has not done a grand work in elevating the body of Native Christians under their charge? Is it a small matter to educate and ordain more than a score of pastors? Even among Englishmen it is only a small minority that become barristers, judges, commissioners and the like. Who that knew our lamented brother, the late Mr. Vishnupunt Karmarkar, will think that he would have been more honoured or more useful in a high official appointment?

—When in this country, five and a half years ago, Mrs. Inskip became much interested in the Calcutta Girls' School of the M. E. Church, Calcutta, and undertook to raise for it $10,000 in America. The *Chr. Standard* of August 7th, contains a letter from her announcing the completion of her undertaking. The whole was raised by personal effort.

—We find the following in an American paper, supplied from India:—

"In 1871 out of 11,000 soldier's children 40 per cent. ill every day throughout the years; 70 per cent. died. One-third of all the European children in India die under six months. Eighty-five per cent. die before they reach two years of age. Out of one hundred infants born, only e even reach maturity.

Is there not some mistake in these statistics? They seem to us incredible.

—"Spectator" in the *Indo-Burma Evangelist*:—

I suppose theologians must occasionally dabble in polemics to prevent their armour from getting rusty, and no doubt it is sometimes an editorial duty to do battle with the Man of Sin and annihilate, or try to annihilate, the Antichrist. *Vide* "*Bombay Guardian*" and last number of the "*Evangelist.*" But I do believe that it pays better to attack the *men in sin* and the women *out of Christ* all around us, and seek to win them from perdition, than to spend breath in expounding these misty eschatological topics. I hope my friends, the Editors, will not resent this suggestion.

Paul was accustomed to seek the salvation of men and women, and on that account spoke to them of the apostasy that was then beginning and of the Man of Sin that should be revealed. How large a part of the ministry of our Lord was taken up with his exposure of Phariseeism. Romanism is not eschatological, it is a present peril and is distinctly aiming at the conquest of the world, and nothing would serve its purpose better than for Protestants to let it alone while they attack *men in sin*.

—The *I. B. Evangelist* has a very touching article *in memoriam* of the late Marion B. Kirk.

—Some one has sent us an extract (source not stated) tracing some resemblances between Christ and "Shree Krishna." The first is: "As the gods summoned a council and deputed Vishnu to the earth, so the great heavenly Father called a meeting of his archangels and explained to them the reason of his sending his beloved Son incarnate to the earth." It so happens that there is no such thing in the Christian Scriptures as is here stated. Another coincidence: "The story of Shree Krishna's divine revelations to the shepherds of Gokul and their devotion to him, is not unlike the angelic relation to the shepherds of Galilee of the Nativity of Christ and their devotional praise to God for it." It is more easy here to find ten points of difference than one of resemblance. There is then the massacre of infants by Herod, and King Kansa's massacre of the children of Devaki; and there is the flight into Egypt and that of Wasudeva with "Shree Krishna" to Gocul; in these a resemblance is traceable and has been often pointed out. "Shree Krishna is said to have trampled on and crushed the head of the great snake Kaliya, the mortal enemy of man; while one of the objects of the mission of Christ was to bruise the head of the serpent, the seducer of mankind." The one story is literal, the other metaphorical. Then there is the similarity of names. We have often referred to these points of resemblance and to some others, and have no difficulty in accounting for the Indian narratives by the Gospel's having reached India before the story of Krishna assumed its present state. One great contrast between the two stories is that the story of Christ is historical, occupying a definite period in time and connecting itself with the equally definite histories of the Roman Empire in that age, at a multitude of points, demonstrating its presence in the world from that day to this by commemorative institutions and monuments, by the gradual overthrow and supersession of all the religions known between the river Euphrates and the Atlantic Ocean. If any one wishes to go deeper into this matter, let him read the Rev. Baba Padmanji's Comparison of Christ and Krishna, or, still better, read the New Testament.

—Good hospitals are great blessings to a community, especially to the poor. There is always great danger that they who are salaried functionaries in connection with benevolent institutions of this kind merge the benevolent part of it in the functional, in other words discharge their duties in a perfunctory way, studying to minimize their duties. The complaints that we have heard concerning Bombay Hospitals, in the course of years, would fill a volume, though many of them were perhaps ill-founded. There is much that is admirable, but occasionally there is a hitch. A Mr. Cozzens was trying to get his wife, suffering from Tetanus, into the European Hospital first and then into the Cama Hospital, from Saturday to Monday, and when finally admitted she only lived an hour or two. There should always be a competent resident physician, so that critical cases could be recognized, and in any case as little delay as possible in reception and treatment.

—Our correspondents sometimes forget how limited is the space at our command. Many columns of selected matter have been standing over for weeks, and to make room for at least a portion of them we have to let a good deal of correspondence, in type for this week, stand over till next.

NOTICES OF BOOKS AND REPORTS.

"*The Rights and Duties of Lay-Churchmen.*" Sermon preached at Winchester Cathedral. April 2, 1886, by Dr. Ryle, Bishop of Liverpool. London, Wm. Hunt & Co. 6d. Bishop Ryle, in this well-written pamphlet, contends that the voice of the Church of England ought to be not merely the voice of the Bishops and Presbyters, but the voice of the laity as well, and that no Church action should ever be taken and no expression of Church opinion ever put forth, in which the laity have not an equal share with the clergy. How strange the prevalent misconception of this matter, when persons expecting ordination are spoken as about entering the Church! In the New Testament the laity are in fact the Church and the ministry come out of the laity. This treatise is timely and forcible and ought to have a marked influence, only unhappily the tendency is too much to go on widening the gap between clergy and laity.

The Indian Purity Trumpet. September. Contents: The Queen's Proclamation. Purity Meetings in Bangalore. The Rich Rake Reformer. The Blot of Blacktown. News and Notes. British Honour in India. The International Federation. Government Harlotry, &c. &c.

Rajmarg. (*The King's Way.*) Marathi. September. Contents: Notes. The King's Command, by Mark Guy Pearse. The Lord's Prayer. Let, by Rev. W. E. Boardman. &c.

Madras Chr. College Magazine. September. Contents: The First Sin; T. E. Slater. What they saw in Japan. Rajasekhara, ch. 8. Notes on Kanchi. Lower Forms of Life; W. J. Simmons. Literary Notices. Notes, Jottings, &c. &c.

We are favoured with the following. *Service for Jesus*, August. *Times of Refreshing*, August. On Prayer for the Queen; Jubilee Sermon by Rev. W. B. Keer.

A SHORT ACCOUNT OF MY TOUR THROUGH SCIND AND UPPER INDIA.

(*Continued from last issue.*)

My dear friend, who was living in the city, made arrangement for us to start together for Lahore, but unfortunately I missed the train and had to travel alone all the way to that place. I called on Mr. Forman the American Presbyterian Missionary. Though I was quite a stranger to him he received me very hospitably. I was told that this venerable Missionary was born in the same year as the respected Editor of this paper and came out also to India in the same year, an interesting coincidence. He is well known and highly respected and though engaged in the school-work for not less than four hours a day, has at his time of life, energy enough left to do street-preaching regularly every evening. It is much

to be wished that his example would be more extensively followed by those who are engaged in the same work here, who I am afraid devote their attention too exclusively to educational matters. No less than 1,500 boys attend the High School, and the Branch schools. I was greatly delighted to see a good many native Christians holding high positions in Government service there. The Lieut.-Governor is very favourably disposed towards them.

It seems that missionaries and native Christian brethren are taking great pains to educate the children of the latter. Lately a young man who took his M. A. degree, came first in the competitive examination for the Deputy Collectorship, and is now working in Ferozepoor district. How encouraging and cheering it is to see that native Christians are making such progress and endeavouring to be on a footing of perfect equality with other classes. How grieved I was to tell them about my presidency; still, matters are improving here.

I met a Christian brother there, who had been to America to study Theology and also to go through the college course. He studied at the feet of one of the greatest theologians of the age, Dr. Hodge. He expected to come out after completing his studies as a Missionary having full privileges, but he was greatly disappointed. He being a native, the society would not put him on terms of equality with his American Colleagues. How sad this is! One might have expected better from the Americans who are well-known for their large-heartedness to say nothing of Christian virtues. St. Paul would scarcely have approved of such distinctions being kept by Christians. The time will come, however, when India will have a Christian brotherhood who will be able to carry on the work unsupported by any foreign aid.

I saw the Mausoleum of Jehangir, the Shalamar garden, a very lovely place, the glass-palace and the tomb of Ranjit Singh. Here I met an old Sikh priest who eagerly enquired about Maharajah Duleep Singh and in his conversation gave me to understand that the Sikhs would yet pay the same respect to their Chief as they did to his father, for after all, say they, he is their Prince.

From the little I saw of the Sikhs, I found that they would be very glad to see their Maharajah come to India. They were quite ready to receive him with every attention due to his position, but their hopes were frustrated by the indiscreet conduct of the Maharajah.

I then made a short stay of 24 hours at Amritsur with Mr. Athim, a retired Extra assistant Commissioner, who was in Bombay a few months ago. This old gentleman now does evangelistic work without receiving any remuneration, though offered by the Mission. I met two of his accomplished daughters there one of whom is engaged in Zenana work. After seeing the famous golden temple we called on Dr. Imamuddin, a Mahomedan gentleman, who lately received the degree of D. D. through the Archbishop. In his modest home the Doctor was preparing a new theological work on the soul. It was a treat to see a famous and learned theologian who is a scholar in Urdu and Persian but knows very little English.

I had the pleasure of travelling with a very popular native Christian pleader, Mr. Rellaram from Lahore to Amritsur, whose daughter lately passed the entrance examination and is now going through the College course. Though a Christian, Hindoos and Sikhs gladly receive his aid in legal matters. I would like to mention before finishing my account of this place, the name of a medical missionary, Dr. Clark, who is a warm and true friend of native Christians. He is ever ready to assist them both by his influence, as well as his private purse. And I hear he has helped some native brothers to go to England in order to prosecute their studies.

I went to Pandit Jankinath's house at Delhi; he is the Head-master of the S. P. G. Mission High School and a member of that Church. He treated me with exceeding kindness and hospitality, showed me all the famous places in and near Delhi. As these places have already been frequently described by famous travellers it would be perhaps quite out of place for me to give an account of them. I would, however, just mention that I fancied myself midway between heaven and earth when on top of Kutub Minaret, the highest pillar in the world. The peculiar construction is well worth seeing.

In the fort there is a grand palace on one of the panels of which we find the following inscription: "If there is any paradise on earth it is this, it is this." In my humble opinion, however, though this edifice is beautiful, the palace at Agra is far superior.

The Cambridge missionaries kindly asked me to spend an evening with them which proved to be a very happy one. They are doing a very good work amongst the Chumars. One Sunday evening, I had the pleasure of preaching to these in Hindustani. I was glad to see that these people do not depend in any way upon Mission aid, but maintain themselves with the fruit of their labour. There are about 2,000 converts to Christianity, though it is to be regretted that some of them still cling to the religious ceremonials of their ancestors. Baptist missionaries are also labouring here.

(To be continued.)

INTERNATIONAL BIBLE STUDY.

September 19, 1886.——*John* 17: 1-26.

See last Guardian.

September 26.——Review of the Quarter.

Let us string together the twelve golden texts.

1. "One thing I know that whereas I was blind, now I see." And this one thing is like the door of a prison-house, letting me forth to light and liberty and glorious opportunities. I came into the world blind and felt my way along the dark gallery of the years I have lived. A little child was my master and monitor and reprover. Thousands and tens of thousands have come and looked upon me; some of them were Scribes, Pharisees, priests, rulers; but all that any one could do for me was to tell of a God far off in the heavens who alone had power to give sight; the utmost they could bestow was a penny or a word of compassion. Then came this Jesus whom you disclaim, and he opened my eyes and made me your equal in beholding the wonderful works of God above and around me. Now I know Jesus, whom you know not, and feel sure that having given me eye-sight, he will give me all that I really need. Not to know Jesus is blindness, for He is the light of the world.—Dear reader, do you know this one thing?

2. "I am *the good shepherd*; the good shepherd giveth his life for the sheep." It is safe for you to confide in me. Which of you convinceth me of selfishness? What personal interest have I in offering to guide you? Ye are as sheep going astray, and caring only to follow your own foolish fancy. Do you fear lest I should lead you to a covetous butcher? I am the true shepherd, because I seek nothing of you, but seek to give you the benefit of every thing I have, riches, power, wisdom, purity, eternal life. I give my life for you and resume it that I may lead you to the green pastures watered by the river of life.

3. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Jesus speaks of Lazarus as his friend; the sisters were not wrong when they said, He whom thou lovest is sick. They willingly sleep who knew that their life is hid with Christ in God; to his friendship they can fearlessly commit their soul.

4. "Jesus said unto her, I am the resurrection and the life." Because I live ye shall live also. Shall the vine be without branches? I am the life; and he that hath the Son of God hath life. Paul says, The life that I live, I live by the faith of the Son of God. The life involves the resurrection. When he shall appear, we also shall appear with him. When Paul said, If by any means I may attain unto the resurrection from among the dead, Paul acknowledged that he had not attained it; and his language seems to imply that it is possible even here to attain to it. What is this but the first resurrection?

5. "Hosanna: "Blessed is the King of Israel that cometh in the name of the Lord." These were a mixed multitude; disciples, and those who thought themselves disciples. This was a quotation from the 118th Psalm, a wonderful psalm of 29 verses, each verse speaking of the Lord except 21 and 22 which speak of the Saviour, the stone which the builders refused, thus identifying the rejected Messiah as Lord and Saviour. Blessed is he that cometh in the name of the Lord, is what the Psalm says. Jesus plainly tells his disciples that there is to be a future fulfilment of the prophecy, *Matt. 23: 39.* His kingdom is within, and we know the blessedness of his kingdom when we have him abiding in our heart by faith.

6. "And I, if I be lifted up from the earth, will draw all unto me." The crucifixion is that expression of divine love which alone conquers the hearts of sinful men; but if it had not been for Pentecost, showing us the Crucified One at the right hand of the Majesty on high, it would have had no such power. When the Jews came to understand that God had highly exalted him whom they had crucified, they saw the enormity of their sin; their imaginary goodness died out, and they were drawn to the Sufferer of Calvary.

7. "If ye know those things, happy are ye if ye do them." If ye so knew them as to do them, ye are happier than if you had many servants to wait upon you; this is the true secret of happiness to grow downwards instead of upwards, towards the high places.

8. "Wherefore let him that thinketh he standeth, take heed lest he fall." This is no dissuasive from assurance; Christian assurance is always accompanied by watchfulness. *It is only the man that standeth that can fall.* "Thou *standest* by faith."

9. "Let not your heart be troubled; ye believe in God believe also in me." This is the victory which overcometh the world, even our faith. Who is he that overcometh but he that believeth that Jesus is the Son of God. I go my way; but when you shall see me ascend to the throne of God, you will believe in me ever present and like God unseen. Jesus drank the cup which the Father gave him, solicitous that trouble should not come to his disciples. So sympathetic is our High-priest.

10. "I am the vine, ye are the branches." The branches are naught without the vine, the vine is nought without the branches. What kind of a Saviour would he be, if there were none saved by him? Only through the branches does the vine bring forth fruit. "I am glorified in them."

11. "He will guide you into all truth." It is his province. When Peter saw the Messiahship of Jesus, Jesus taught him that *this was the work of the Spirit. All truth attained its* consummation when Jesus got back to the throne of God. The scheme of redemption was then completed, and the Spirit of God could then come to the church to abide there, having the material wherewith to transform believers into the similitude of the First-begotten.

12. "He ever liveth to make intercession for them." To offer this very prayer of John 17 for you and me, and secure to his people that amplitude of blessing and that oneness with himself that shall cause the world to know him as the Envoy of the Most High God, the Saviour of all who resort to him.

The Bombay Guardian.

SATURDAY, SEPTEMBER 18, 1886.

THE HOPE THAT PURIFIES.

THE expectation of Christ's coming, *rightly held, is eminently practical.* "*Every* man that hath this hope in him (in Christ) purifieth himself even as he is pure," says John. (3. 5. 3.) In the verse immediately preceding, the apostle says: "Now are we the sons of God and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." This does not mean that we can ever be more than sons of God, that there is any higher dignity than that; but that it shall then be made evident what it is to be the sons of God. The manifestation of the Son of God shall be the manifestation of the sons of God. Paul, in Romans 8: 19, says that "the earnest expectation of the creature (of creation) waiteth for the manifestation of the sons of God." It is plain that the one manifestation involves the other, so that universal creation can be represented as intensely anxious for that of the sons of God. The glory of Christ is his glory as a Saviour, and that which most completely shows the perfection of his salvation, most perfectly declares his glory. Believers are predestinated to be conformed to the image of the Son, "that he might be the first-born among many brethren." Speaking of the transfiguration the evangelist says, We saw his glory as of the only-begotten of the Father, full of grace and truth." Well that is the glory in which we are to be conformed to him. The saved shall be like the Saviour; his glory shall be seen upon them; he shall be revealed in them; he shall come to be glorified in his saints and admired in all them that believe. It stands to reason, and we see not how any one can fail to acknowledge, that a Saviour can only be fully glorified in saving. The work of transformation is committed to that Person of the Godhead who knows how to bring omnipotence into the very heart of man, the place where Satan's seat had been. A sincere desire for the revelation of the glory of Christ, moves the believer to seek day by day for the fullest manifestation of Christ in him. How can a man say, Come, Lord Jesus, come quickly, if he refuse to open fully that door of his heart which gives Jesus admittance to the world? "He that hath this hope in him purifieth himself even as he is pure." *It is* spoken of as his work because God the Spirit worketh in him to will and to do of his good pleasure. He must desire it, believe it possible, seek it, purpose it, fight for it, count all but loss for it. The Spirit of God works in us in accordance with the laws of our nature. "That Christ may be formed in you the hope of glory."

EVERLASTING REVIVAL. II.

WHAT Christian is there who does not wish to be the subject of perpetual revival? to have a fountain of life within him, springing up perennially, that the soul may never more know an unsatisfied thirst? Christ assures us that this is our privilege; that this is the nature of the water of life which he bestows; and that there is apostasy in the supposition that it is like the water of the brook Cherith, spending itself in a few months with desolation stretching on every hand around us. This that was told the woman of Samaria, is Christ's Gospel; are we not proclaiming a different Gospel in the world when men find us with the brook Cherith dried up, and when they say to us, We thirst, you thirst, they thirst, all thirst; there is one lot to all. Shall we not learn of Jesus? not of him, the church and the world; but of him exclusively. Let him show us what the true Christian life is. The brook Cherith might dry up; that troubled Elijah little; he had the word of the living God in his heart, and his heart was an oasis in the midst of the great human Sahara.

In the parable of the pounds, the servants all receive alike; there is a pound to each. One of them greatly prizes it and gladly yields all his powers to the business of making it fruitful; another treats it as a lifeless thing, and lets it lie dormant. Thus the word of the Gospel comes to one man, who carefully scrutinizes it and finds the power of God in it, and promises by which he obtains help in every time of need; he interrogates it, obeys it, declares it, and finds perennial blessing in it. The word comes to the other man and he neglects to traffic with it; does not yield to it, does not test its promises, does not obey it, does not declare it; he treats it as the word of one who takes no special interest in his servants; he pretends to treat it very respectfully, folding it in a napkin and laying it aside; but it brings him no blessing; he cuts himself off from mighty blessings by his barrenness of faith and hope.

"The word of God is quick (living) and powerful and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Here the word of God is shown to be "God speaking;" for the attributes of God accompany it, and it does what God alone can do. There is life in it; light, vanquishing the darkness of our hearts; carrying the judgments of God into the very citadel of our being, and enthroning them in all the authority of God himself. This is the word of life, life-giving.

The Spirit of God is the Spirit of truth. He regenerates, sanctifies and fully redeems by means of the word. "The word is nigh thee, in thy heart and in thy mouth," and when the word abides in thee the Spirit abides in thee. To be filled with the Spirit is to be filled with the knowledge of his will in all wisdom and spiritual understanding. Let the word of God dwell in you richly.

Jesus said to the Jews, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

Thus a careful consideration of the matter will show us that what is predicated of the Spirit is predicated of the word; that is when the word is mixed with faith. As the surrounding soil furnishes the seed with the necessary condition of fruitfulness, so the believing heart allows the word to clothe itself with its own divine perfections. The word "Light" filled the universe with light; "Stretch forth thy hand," received in faith, supplied the ability to do that.

Even under the old dispensation we read: The law of the Lord is perfect, converting the soul, and the Psalmist goes on to enumerate the blessings it communicates, pouring out the cornucopea of heaven into the heart and furnishing by anticipation an exposition of our Lord's promise of a fountain of life in the heart. For the word is seen conveying wisdom from on high to the simple, joy, purity, truth and righteousness and riches beyond expression. Thus the word and the Spirit are identical in their operations, given a believing heart. Where the word dwells, there the Spirit dwells.

This then is the great lesson we are to learn: to recognize the Spirit, the Almighty Spirit, in the word, and look for the manifestation of his power and the communication of his gifts through the word treasured in our heart. Here is the great secret of sanctification: "Sanctify them through thy truth; thy word is truth." The power to sanctify is with God; the privilege of being sanctified is with the believer; the instrument of sanctification is the word, and the life of that word is the Spirit.

RECRUITING MISSIONARIES.

FOR three months past I have been engaged in the somewhat novel service of recruiting missionaries for India. I came to America with a commission to find at least twenty-five men, and having secured the proper authorization from the Church authorities in New York. I set to work in earnest without a day's delay. Up to date no less than *fifty-nine* men have offered themselves for service, but strange to say, the outcome thus far has not been large. I have learned some new lessons while dealing with these applications, and appreciate more clearly how very difficult a task it is to select even one candidate for such a service. When I consented to undertake this commission I had no idea whatever of the magnitude of the undertaking. It costs anxiety, trouble, correspondence, painstaking carefulness, and a large expenditure of sympathy with and for those who have to consider the question of enlisting in such a service for life.

That which has impressed me most deeply is the strange disposition of a certain class of candidates to draw back as soon as it begins to appear evident that they will be accepted. Some who volunteer promptly, and who seem eager to sail away for the coral strand, simply drop the whole matter and give no explanation for so doing, as soon as they perceive that they must begin to pack up and be off. Others discover all manner of obstacles, some of them of the most trifling character, and disappointment follows disappointment as one after another prays to be excused. The simple explanation of this strange conduct is, that missionary candidates are very much like other people. Very many good people mistake their convictions for their intentions, and form the habit of thinking that they wish to do many things which they in reality have no intention of attempting. The best of us are less ready to attempt difficult tasks for God than we allow ourselves to suppose. We all need to be sifted and tested over and over again, in order to keep us ready for anything and everything which God may send.

Quite a number of men with families have offered, but all who have more than one child are declined. This rule ought *not* to be absolute, but it is unwise in the extreme to spend money in sending a family of children to a country like India, while younger parties without children can be found. In like manner the proposal of several men to leave their families in America has been declined. The spirit which prompts such an offer is worthy of all praise, but unless a clear case of *necessity* arises, it is hardly right to permit such a sacrifice to be made.

The more I see of this work the more does the conviction grow upon me that the man who goes to India ought to be one called of God, called in a special manner, and set apart for this special service. Without such a call the temptation to turn aside will from time to time be so powerfuly presented to the missionary that he will almost certainly succumb to it. If Moses had not stood before the burning bush before he entered upon his mission, he would have abandoned it long before the enterprise was fairly started. The temptations to turn back from the mission-field are manifold. It costs most young men a great deal to turn away from the attractions of the home-land, and the congenial work of the home churches. It costs them too a great deal to sever kindred ties, to go forth like Abraham into strange lands, and to enter upon a career which offers no prize to ambition and sets no premium upon ease and comfort. Some men may, and some do, accept such work without appreciating the loss of their home associations, but with the majority the case is different. They need the support of a divine call. They need the assurance that He that dwelt in the bush is beckoning them ever on to the special task which has fallen to their portion. This call makes them strong for service, brave for conflict, and patient under all life's burdens. The Lord of the harvest is willing to choose and send forth the reapers, and to Him we should ever pray that from near and from far reapers may come forth in increasing numbers to enter the fields which are so very white unto the harvest.

J. M. THOBURN.

Sandusky, Ohio, 11th Aug., 1886.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—In Dr. Murray Mitchell's papers in the *Sunday at Home* of last July, occurs this statement: "The Avesta stands morally higher than the best of the Hindu Shastras. For example, it never ascribes evil attributes to the object of worship." The word object should have been plural, for the Parsee books inculcate polytheism, whatever the people might say about their belief. Then the opinion expressed about the moral superiority of the Avesta to the Hindu Shastras is not perfectly accurate; for there is nothing wonderful that the Parsee book does not ascribe evil attributes to the objects of worship, as it represents them almost of purely physical principles, void of intellect and the moral sense. And this is admitted by the learned Doctor himself on page 440: "Hormazd is not represented as a purely spiritual being." How can an *un*-moral being be either moral or immoral? I do not know how far we are justified in preferring a system so crude to works replete with the most transcendental, theological and moral truths, couched in sublime language, because the latter are disfigured by some moral defects. Shall babyhood be preferred to robust youth? or an idiot who is incapable of acting morally to a philosopher who may occasionally be led into error? Even "Ahuramazda, the chief God of the Parsis, is nothing but light idealized, and his councillors are luminous natural objects honoured with deification. In the prayers addressed to these luminous gods, the most extravagant phraseology expressive of luminosity is copiously employed. Hormazd is Spentomainyush, the white Spirit, and holiness is whiteness or brightness." (*An Inquiry into the Parsi Religion*, Bombay Tract Society.)

Not only is the theology of the Avesta inferior to that of the Hindu books, but so are also its ethics. "The principle of prudence, or a regard to one's own happiness and comfort, lies at the foundation of the Zoroastrian theology and morality. Hence the great God is designated Ahuramazda, *i. e*, the prudent Ahura or god, and their religion is called the Mazdayasnian religion, *i. e.*, the religion of prudence. A system based on two such inferior principles —the principle of material beauty and the principle of self-interest—cannot possess high merits; it is powerless to produce any great results. . . . Hence the Zend Avesta does not contain a single precept on the subject of abstinence, self-abnegation, or heroic pursuit of the Infinite and the Absolute. (Ibid) Still Dr. Mitchell declares, "In an ethical point of view, the Zoroastrian system stands higher than perhaps any Gentile faith."

As agriculturists, pure and simple, the writers of the Avesta are "never tired of praying for the protection of their fields, their well-fenced lands, their cows and dogs." They had neither the culture nor the ambition required to lay claim to ethics higher than those which aim at material prosperity. Hence also the low and materialistic character of their theology. The gods of the Parsis, as we have observed above, are not absolute persons, but natural objects struggling into personality, disappointed and baffled by their extreme corporeity. The constant political revolutions to which Persia was subject, contributed very much to retard the development of the Parsis. Shall we not say the essentially unspeculative and mundane characteristic of the Parsi mind has been also an important factor in the work of retardation? But the imperfect religious development had this one good result; it saved Parseeism from licentious and revolting mythology and its necessary concomitant idolatry. Still we cannot endorse the following: "They (the Parsis) have escaped, as if by a miracle, one critic says, Zoolatry or the worship of animals." As included among the Visparada, or chiefs or heads of creation, animals are actually worshipped by the Parsis. "In the Gosh (cow) Yasht, the goddess cow (sk. गौ) is invoked. She was especially invoked by the heroes of antiquity." "She is also called Dravaspa, *i. e.* 'one who keeps horses in health,' and is the patron of all good animals." "It is curious to find the little creature, the water-crab, figuring prominently among the *ratus* or aristocracy of creation." (Ibid.)

I am afraid I have exceeded my limits, and will therefore conclude.

X. Y. Z.

DEAR SIR,—In your issue of August 14th (No. 33) there appears on page 519 a statement to the effect, that the policy of the German Government at the Cameroons "has practically driven away the English missionaries and created a feeling of deep resentment among the native population." This statement, I beg to say, is at the least liable to misconstruction. If it means that the German Government intentionally molested or secretly persecuted the English missionaries, or that some acts of injustice on the part of the German Government has created such resentment among the missionaries and the natives of Cameroon, it is evidently not borne out by facts. According to the proceedings of the Basel German Mission Committee, the Baptist Missionary Society wished to make over that field of labour to some German missionary society for the following two reasons: 1. Hitherto the Baptists used besides the vernacular (Dualla) the English language as the medium of preaching and teaching in churches and schools. The German Government, however, naturally wishes that German should be taught, and the natives are, of course, anxious to learn it, as being more useful or paying than English under a German Government. Difficult as it would appear to be to the English missionaries to learn and teach German, no English Christian, I daresay, will deem it unjust or even unkind on the part of the German authorities to make such a demand. 2. But the Baptists have one more reason to withdraw from the Cameroons. Their well-known Congo Mission requires, at present, special attention and, as it were, concentration of forces. So they find themselves in a position like that of Simon and his companions of whom we read in Luke vi. 7. "And they beckoned unto their partners, who were in the other ship, that they should come and help them."

This, I beg to repeat, is the substance of the official statements of our Basel German Mission Committee, who, as you will perceive, are fully acquainted with the facts. As to the resentment created by the German policy among the native population at the Cameroons, it would seem to be a little strange that you should lay stress on such a fact. First of all the resentment is evidently entertained by one part of the population only—and even with them it would appear to be very natural. The German Government had to punish an outrage that had resulted in the murder of one or more German subjects. I think the English and every other Goverument would have been obliged to do the same under similar circumstances. Or was there never resentment prevailing among the natives of this country, including even the educated of them, at acts of Governments that from a higher point of view would seem to be not only just but calculated to promote the true welfare of the country? On this occasion you will perhaps kindly permit me to state, that it is sometimes painful to us German Christians and missionaries to observe, that our English brethren occasionally use to denounce Germany, the native country of Luther, Franke, Tholuck, Hiedner, Gossner Blumhardt and others, as the stronghold of unbelief and apostacy, and do not refrain from sneering at acts of the German Government which the English authorities have often done, and will do again and again, without encountering the blame of English Christians. In illustration of this I may only draw attention to what of late has happened in Burmah, which is at the same time denounced as unwarrantable unjustice by the secular press of Europe, and

celebrated as a triumph of God's providence by English and even German Christians. We Christians should, I think, not be guided in our judgments by merely secular patriotism.

Yours truly,
C. W. D.,
B. G. Mission.

Tellicherry, 7th Sept., 1886.

[The paragraph referred to was extracted from another paper.—*Ed. B. G.*]

SIR,—On page 587 of your issue, dated the 7th instant, I notice an excerpt from the *On Guard*, showing, approximately, the number of abstainers at present in the Army serving in India. For facility of reference, I cite the details given in that excerpt:—

The Soldier's Total Abstinence Assoc.	12,321
The I. O. G. Templars	3,300
The Roman Catholic Temperance Socy.	912
The Church of England.....ditto	892
Total	17,425

Doubtless, these statistics are of *some* value, but from facts well known to every careful observer, who comes into close touch with the Army, I am inclined to say, with little or no fear of contradiction, that the number of *bonâ fide* total abstainers is *over-stated*. Some one may ask, "What do you mean by the term 'a *bonâ fide* total abstainer?'" I would answer, "A man who does not make it a practice to break his pledge periodically, as so many men do, probably the majority."

Men coming under this disqualification are not total abstainers, but time-servers. I am strongly of opinion that no man should be shown as a total abstainer who is not in possession of a Card of honour: till then, he should be looked upon as a probationer, and entered accordingly. I know men who have taken as many as six pledges within a year, and without much shamefacedness too! I cannot but think that this fact vitiates to no small extent the statistics under notice. One looks at the monthly return, as on 31st May 1886, and finds 12,321 men reported as total abstainers. On seeing the figures, the question comes up as by instinct: "How many of these *self-same* men are *now* (say a month afterward) *bonâ fide* abstainers?" And this question is really a most important one to ask, for the general belief is that, leaving a narrow margin for *staunch* abstainers, the *personnel* of our societies and lodges is hardly ever the same two months together; the great majority of the men whose names are included one month, being excluded the next, *new* men having taken their places.

I am disposed to think, and the thought fills me with sadness, that the *average* term of fidelity to the total abstinence pledge or obligation, is *extremely* short; exactly how short is a question well worth close attention in the several Secretariats of the Cause.

I write in no carping spirit, nor depreciatingly of the good work done by Mr. Gregson, and others, but solely for the purpose of suggesting to the leaders concerned, chief of whom is the gentleman just named, that a more careful method of classifying and collating statistics is urgently demanded in the best interests of the great and good Cause they represent.

I may at some future time revert to the subject, and endeavour to show in what other directions improvements tending to raise the *moral* tone of the movement, are called for.

E. JEFFERIES.

Mhow, 15th Sept., 1886.

PURITY MEETINGS.

DEAR BRO.,—During my recent visits to Bangalore, Madras and Hyderabad, I held twenty meetings. Some were of a general character for mixed audiences, some specially for men, some lectures to educated Natives, and two were meetings for ladies to organize for the promotion of Social Purity and Rescue work. I find much interest among the people upon these important questions. But even those who are most anxious to wage war against the vices of society, are often quite at a loss which way to work. The question needs careful, patient, prayerful study. The words and works of those who have toiled with success in England should be studied, and we should learn how to adapt the work to the peculiar circumstances of India.

But what is most needed is a terrible arousing. For as long as the people rest supine, either in light carelessness or in heavy despair, the slaughter of the innocents must go on. When people are awakened *beyond* the point of sympathy and tears, they will see that they must take strong, definite action. Then much will be done.

W. J. GLADWIN.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

MOTHERS' AND SISTERS' MEETING.

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN

Epitome of News.

SATURDAY, SEPTEMBER 11.

—*Missionary Herald:* We learn from Turkey of a certain local governor whom the people desire to keep in office for the singular reason that, if he were deposed, he would certainly take up robbery as his profession, and they would rather support him as their local ruler than as an outlaw and the head of a company of brigands. The incident is suggestive as to the state of affairs within the Turkish Empire.

—It is in contemplation to give addresses of welcome, on behalf of the Bombay Municipality, to the Duke of Connaught and the Earl of Dufferin on their arrival in this city, and for that purpose the formal sanction of Government has been applied for.

—The Rev. Mr. Vinton writes to the *Rangoon Gazette* that the Tharrawaddy Burmese officials are assessing punitive police taxes on the loyal Karens. Mr. Vinton, disbelieving this, sent for the Karens' tax receipts, and found the astounding information perfectly true. At a time when the Burmese were carrying on dacoity with perfect impunity in daylight and within sight of the head-quarters of Tharrawaddy, the Karens raised a force of 47 men, armed with their own guns, bought at treble peace prices, and not one asked or received a pice for their services. It seems hard that men who had already spent large sums to defend their country should be assessed like disloyal neighbours. Mr. Vinton advised the Karens to appeal to Government craving exemption from the tax on the ground of their active loyalty.

—*N. Y. Evangelist:* A spectacle which in this country greets the eye seldom more than once in a life-time, was enjoyed by the people of Carthage, N. Y., on Thursday, July 29th, between the hours of 12 and 2 p. m. On elevated points about the village, looking directly north and north-west, could be seen in a mirage the St. Lawrence River and the inviting and picturesque Thousand Islands. These objects were plainly visible to the naked eye as though they were only a half mile distant. The water, the islands, and at times, steamers playing on the river, the village of Clayton, the Round Island House, and the city of Ogdensburgh were plainly outlined against the sky. One party recognized the cottage of Thomas G. Alvord, situated opposite Clayton, and pointed out to bystanders points in the vicinity by which he recognized it. This rare spectacle was presented to the view of hundreds of excited and eager persons, who were entranced by it for several hours. It filled all onlookers with wonder and admiration. The distance from Carthage to Clayton, the nearest point on the St. Lawrence River, is thirty-six miles.

—Noticing Professor Buhler's "Laws of Manu," the *Times of India* says: In Gautama's Institutes, in chapter XVIII. and verse 21, it is laid down: "A girl should be given in marriage before (she attains the age of) puberty 22. He who neglects it, commits sin. 23. Some (declare, that a girl shall be given in marriage) before she wears clothes." The law upon the subject seems clear enough. But the question is, how far is the law binding if it clash with commonsense? The precepts forming the law may have been written in the good old days when wise men lived; but is not commonsense the accumulated wisdom of all their descendants proving in experience their precepts and holding to those which are truly wise? An instance of the application of commonsense is given in the very precepts we quote and the way they are put in operation. We have given 21, 22, and 23; now let us give 24 and 25. "24. In order to defray the expenses of a wedding, and when engaged in a rite (enjoined by) the sacred law, he may take money (by fraud or force) from a Sûdra. 25. Or from a rich man in small cattle, who neglects his religious duties, though he does not belong to the Sûdra caste." And then follow some other precepts defining those from whom the Brahmin may "take." Now, if commonsense is allowed to over-ride this permission to "take," it is strange that commonsense is allowed no operation in the case of the marriage of infants. If the "Sacred Books of the East" succeed in making clear the folly of the pernicious custom and hastening its end, then not only will they have

proved of value to scholars, but have achieved a great social triumph and have benefited humanity.

—There appears to be a great probability that the proposed tunnel under the Straits of Messina will be constructed, the Italian Minister of Public Works having instructed the engineer, Carlo Navone, to carry on investigations on the basis of the plans prepared by the engineer Gabelli.—Its cost is estimated by Gabelli at £2,840, 000, and, the time of construction at from 4½ to 6½ years. The tunnel would have to be made about 500ft. below the level of the sea, this depth to be reached by spiral approaches from the land ends. Its total length would be about 8½ miles.

Monday, September 13.

—Sergeant Foster, Light Infantry, blew out his brains with a revolver, Sept. 9, in Fort George Barracks, Madras.

—*Bombay Catholic Examiner:* From time to time we have had occasion to advert to the very marked abstention of the great majority of Italians from all share in the election of deputies to the Parliament of the Italian kingdom and have assigned as an explanation of an otherwise unaccountable fact the repugnance entertained by conscientious Catholics to take any step which might appear to involve a recognition of an unlawful usurpation of power. That this view of the duties of Italian Catholics has the fullest sanction of the ecclesiastical authorities is shown by a recent letter of the Tribunal of the Sacred Penitentiary, to which belongs the solution of all doubts on such subjects, addressed to his Eminence the Cardinal Patriarch of Venice. After alluding to former replies of the Sacred Tribunal in which it had been laid down that it was not expedient for Catholics to take part in political elections, Cardinal Monaco Lavalletta now informs the Patriarch that the Holy Father in order to remove all doubts on the subject has ordered it to be made known that the former declaration is equivalent to a prohibition. In making this announcement his Eminence further states that His Holiness having in view present circumstances strongly adheres to the prohibition just mentioned. Here then we have the fullest assurance of the views held by the ecclesiastical authorities and at the same time a very patent explanation of the apparent approval with which the Italian people is falsely supposed to regard the new form of government which has been forced upon them. The majority which within the walls of Parliament appears to sanction and approve the usurpation of the Pope's dominions represents not a majority of the Italian people but only of that portion of it—and that a comparatively small portion—which chooses to disregard the prohibition of the Holy Father.

Tuesday, September 14.

—The outward mail to-day is the last of the Tuesday mails. The next steamer will leave on Friday, the 24th instant.

—*Bombay Gazette:* An inquest was opened by the coroner, Dr. T. Blaney, at the J. J. Hospital yesterday, on the body of Anundrao Balajee Muttay, aged 28 years. Deceased was employed in the Victoria and Albert Museum. On the 8th instant, while he was feeding the cobra snakes at that Museum he was bitten by one of the snakes on the index finger of his left hand, and died from its effect at the hospital, at 3-30 p. m., on Sunday.

—*Overland Mail;* Aug. 27: According to the *Osnabrücker Zeitung*, Professor Brakenbusch has, on behalf of Germany, taken possession of the south west of Patagonia from 45 deg. west longitude and 48 deg. south latitude to the sea. If this be the case (says the Berlin correspondent) Prince Bismarck will have to reckon with Chili and the Argentine Republics, which a few years ago divided the whole of Patagonia between them.

Slight rioting occurred in New York on Aug. 24, in connection with the strike of the Street Car employés. The mob was charged more than once by the police, and dispersed.

Professor Stowe, the husband of Harriet Beecher Stowe, the well-known novelist, is dead.

—*Christian;* Aug. 19: *The Daily News*, Mr. Michael Davitt, Canon Maccoll in *The Pall Mall Gazette*, and other writers, throw all the blame of the Belfast riots upon the Protestants. Dr. J. Moir Porteous, minister of the Free Church of Scotland, gives a wholly different account. So does Rev. Dr. Kane, Orange Grand Master for the Ulster district, who has been interviewed by the *Central News* special correspondent in Belfast. Both these gentlemen absolutely contradict these assertions, and attribute much blame to the police, who are mainly Roman Catholics, and there is no body in which party feeling runs so high.

—Same: Last week one of the most remarkable meetings of that remarkable body, the Salvation Army, was held at Regent's Hall, Oxford-street. The occasion was a farewell to forty missionaries, or rather officers, leaving for India under the care of Major Tucker. They were dressed in native costume, and intend to go barefoot and eat native food. The passage-money is £25 each, and the cost of maintenance in India is estimated at 2s. a week.

—*Le Christianisme* hears from Russia: Religious persecution reigns here. The Czar proposes to re-establish unity of faith by forcing into the pale of the Greek Church, Polish Catholics and Lithuanian Protestants. Jews are driven out of the country. The governors of Podolia and Ukraine, not content with closing every public office to the Jews, are now shutting them out of other occupations. The lawyers of these provinces are ordered to dismiss all Jewish clerks, that is, the majority of their employés, within two months. The same order is to be issued in the South-West provinces, where Russian Jews are gathered as in an immense Ghetto. In the Baltic provinces the attack is directed against the Lutherans who form the great majority of the population. The Governor of Esthonia interdicts the sale and circulation of any religious journal, not of the orthodox faith. Lutheran pastors are forbidden to criticise or discuss any actions or doctrines of the Greek Church. In the province of Wilna excitement is great, and new evils are feared. Is it any wonder that disturbances should arise?

—At the last annual Convention of the British Women's Temperance Association, a Society numbering 16,000 women, the following resolution was passed:—

Resolved. That the British Women's Temperance Association do cordially respond to the proposition of the American Women's Christian Temperance Union for a world-wide federation of all women interested in any phase of temperance work throughout the whole world, under the name of the "World's Women's Temperance Union," and we do hereby ratify our part in the same.

Mrs. Margaret B. Lucas, a sister of Mr. John Bright, is President, and Miss Frances E. Willard, President of the American Women's Christian Temperance Union, numbering 200, 000 women, is Vice-President.

The motto of this World's Union is "For God and Home and Humanity;" the methods are preventive, educational, evangelistic, social, and legal, and the time of united prayer is noontide.

The hope is that such a concert of action may eventually be secured among the Women of every land as to circle the world with an unbroken band of the mother-hearts united together to save their homes and their children from the curse of drink and all its allied evils.

The idea of a universal federation of all nations in the interests of peace, and of other reforms, has long been a dream of far-seeing philanthropists, and this action of the women may be the first step towards its fulfilment.

—A New York correspondent: "Mr. Tilden's beautiful city residence in Gramercy Park, with its large collection of rare and carefully selected books, will become the property of the city of New York for use as a public library. In his will ample provisions are made for the transfer, and Messrs. John Bigelow and Manton Marble of New York, and Henry Watterson of Kentucky, are named as trustees. The value of the building is $1,000,000, while the library is estimated to be worth $100,000.

—*N. Y. Evangelist:* "On the 14th of June last the people of Harvard, a town in Clay county, Nebraska, were startled by a rain-storm, which was accompanied by a fall of fishes, apparently from the sky. These fishes, which were alive, fell in large quantities. Some were brought to Washington, of which Dr. Bean in the laboratory next the Smithsonian Institute says: "We often hear of its raining fishes, and this incident proves that the stories about showers of fish are not mythical. These fish are a common species, the fat-head or black-head minnow. How did they come to fall from the clouds? The explanation is simple. They had been taken up from a stream or pond by cyclone action, and carried through the air until the force of gravity or the rainstorm overcame the lateral motion, and they descended with the rain to the ground. As the fish were alive, it is probable that they came from a stream near the town." We have known fish to fall from the skies in Bombay. A fall of leaves, from the sky, is also reported in the American papers. And a fall of dead flies at Cupar Fife, Scotland.

—*Indian Witness:* We hear with pleasure that the result of the Educational Inspector's examination of the Calcutta Boys' School shews a marked improvement during the year. The new principal, the Rev. Mr. Carroll, is to be congratulated.

—Letters received in Paris from Tamatave, dated the 27th of July, state that the French influence in the island meets with serious obstacles. Public opinion is everywhere occupied with the announcement of the conclusion of a treaty between the Hova Government and Mr. Kingdon, an English missionary granting to an English company the right of collecting Customs duties, working the miles, and coining money, in return for a loan of 20,000,000 fr.

Wednesday, September 15.

—The Rev. Mr. Lefebvre is tentatively introducing technical education in the Byculla schools.

—*Times of India:* Dr. Blindow, of the German man-of-war Noewe, who was found dead in his cabin on Sunday evening, was buried yesterday morning at Sewree, with the honours due to his rank, a firing party of German seamen forming part of the funeral *cortege*. The difficulty which arose, owing to the captain of the vessel objecting to a coroner's inquest being held, seems to have been tided over. Communications passed between H. E. Lord Reay, H. E. the Commander-in-Chief, Sir Frank Souter, the German Consul, and the authorities in Germany; and the result was that Dr. Street, acting Port Surgeon, held a *post mortem* examination and gave the necessary certificate, after which the body was allowed to be buried. The cause of death, as we stated before, was apoplexy.

—Same: Among the successful candidates for the Indian Medical Department who passed at the examination held in London last month is Mr. Edwin Harold Brown, a son of the late Mr. J. T. T. Brown, of Bombay. Dr. Brown, who is an L. M. and S. of the Bombay University and a L. R. C. P., of London, came out eleventh on the list out of the fortunate

25. Another Anglo-Indian who has passed is, we are informed, a son of Mr. Maidment of the Secretariat. He passed nineteenth on the list.

—The annual Camp-meeting of the Wesleyan Methodist Societies in Bengal will commence at Dum-Dum on Sunday, October 24th, and will be continued through the following week. The preceding Friday will be observed as a day of fasting and intercession.

—*The Rock:* The National Committee for Abolishing Purchase in the Church was formed early 1881. At that date a most deplorable apathy existed. Hardly any organ of Church opinion raised a voice of protest against the traffic in livings. Since May, 1882, the cause has progressed, and now has made immense advances. Through lack of funds, the business operations of the National Committee have been restricted, and the circulation of leaflets, &c., is far from being adequate to the importance of the reform to be promoted. Lay-patronage and private patronage the Committee thoroughly upholds, on principle; and of course, advowsons appendant are naturally transferred with estates, as *trusts* to be uncorruptly exercised. But the National Committee can advocate no measure perpetuating the sale of advowsons in gross. Nothing but the total suppression of sales either of single or perpetual rights of presentation can remove the scandal, injustice, mischief, and danger which all reformers profess a desire to remove. Hence the Committee cannot but deprecate the attempt to displace the Commons' Bill for this necessary purpose by the Archbishop's Bill for Continuing and Making more Reputable the Sale of Livings as a retrograde and uncalled-for proceeding.

—*N. Chr. Advocate:* Deserved compliments are paid to Mr. George I. Seney, whose failure two years ago was so deeply regretted throughout the country, for the courage with which he has addressed himself to the retrieval of his fortune. He has already paid over $500,000 of his debts, and expects to be able to discharge all his financial obligations.

Thursday, September 16.

—*Dnyanodaya:* We have this week to record the very sad death, by cobra bite, of Mr. Ananda Balaji, a member of the American Mission Church in Bombay, and who will be remembered by many of our Christian readers. He was employed as taxidermist in the Victoria Museum. On Wednesday last while feeding a cobra, which he had supposed was harmless from previous extraction of the poison bag, it suddenly bit his hand. For a few minutes he was unalarmed thinking the bite harmless, but pain and nausea soon began. Carbolic acid was applied to the bite and as soon as possible he was carried to the Grant Road Hospital. Ligatures were bound around his arm, an incision made at the bite and the blood in the arm entirely removed. Frequent hypodermic injections were made with ether and digitalis as stimulants, and permanganate of potash as antidote to the poison. On arriving at the Hospital he had lost the power of speech, and soon after every muscle seems to have become paralyzed, and his breathing entirely ceased. Artificial respiration was therefore resorted to, and this operation was unceasingly continued for nine hours from seven in the evening until four o'clock in the morning. At a quarter past one a slight attempt on the patient's part to breathe was noticed, but it was not until 4 a. m. that he could breathe sufficiently to sustain life. He now apparently for the first time gained consciousness and, though with difficulty, made known his wants. Under careful treatment he steadily improved, and on Friday astonished his friends by informing them that during the severe operation of Wednesday night he was conscious of all that was taking place, but was unable to make his feelings known, not having power over a single muscle. It would seem that the poison paralyzed the nerves of motion, but not the nerves of feeling; for he could see and hear and feel, although the physicians, even by touching the eye-ball, could get no response either of feeling or consciousness. His partial recovery was followed by a high fever and inflammation of the lungs. On Saturday he told a friend he expected to die and made known his wishes regarding his wife and children and his property, and on Sunday afternoon he peacefully passed away. He was buried at Shewari Monday afternoon. He leaves a wife and three children, a brother, sister and an aged father. His case excited much interest in the Hospital, and the kindness of the physicians in charge deserves especial mention.

—The Madras Chamber of Commerce have recommended an import duty on *gold*.

—The Str. *Cathay*, with English Mails, left Aden for Bombay, Wednesday, 1 a. m.

—*Times of India:* The Rev. C. F. H. Johnston, Chaplain of Abu and Deesa, has been appointed to officiate as Archdeacon and Commissary of Bombay, during the absence of the Venerable F. L. Sharpin, who proceeds to Europe on special leave on the 1st proximo. The Rev. P. Horten Le Febvre, Chaplain of Byculla, is appointed to Sattara; the Rev. E. S. Hall, from Quetta, is to officiate as Garrison Chaplain at the Presidency during the absence of the Rev. H. N. Midwinter, appointed to Poona, *vice* the Rev. A. G. Cane, who proceeds on three months' privilege leave. The Rev. W. E. B. Norman, who recently arrived in the country, is appointed to be acting Chaplain of Byculla.

—The gold fever that has laid hold upon South Africa threatens to rival in its heat and intensity the earlier days of the Australian and Californian gold-fields. Every man brings the news of fresh "rushes." In addition to the established fields on the Transvaal, gold appears to have been found at Witwatersrand and in the Heidelberg and Waterberg districts of that Republic. Discoveries are also reported in the reserve territory of Zululand near the Natal border, in distant Amaswaziland (a native State east of the Transvaal, now being slowly "eaten up" by the Boers), in the Kuysna district of the Cape Colony, and even in the Orange Free State.

—Alexander Krapotkin, a Siberian exile, the elder brother of the well-known Prince Krapotkin, shot himself at Tomsk, on August 6, at the age of forty-five. He had translated into Russian "The Principles of Biology" of Herbert Spencer, Page's "Philosopy of Geology," Maxwell's "Theory of Heat," and for several years contributed to Russian periodicals reviews of the progress of physical astronomy, much prized by Russian astronomers.

—*The Rock:* The committee of the Bâle Foreign Missions, after much prayer and consideration, have decided to undertake the Cameroon Mission, the English Baptists giving up to them their building and property for 2,000*l*.

Friday, September 17.

—The *Bengalee* quotes the following outrageous evidence given by Dr. Ross before a Royal Commission:—"When a regiment marches into a station there are certain persons of every description, what we call camp-followers, told off for that regiment and in fact when a regiment in India goes on a like march, there is a form to be filled up and in one column there is amongst the camp-followers one for prostitutes, showing the number who are permitted to follow the regiment, and those women we made a point of examining every fortnight.

There is more, which we forbear to extract.

—Deaths last week, 449.

—Mr. G. M. Macpherson received charge of the office of Commissioner in Sind from Mr. H. N. B. E. Skine on the 1st instant. On the following day Mr. Macpherson delivered over charge of the office of Judicial Commissioner to Mr. E. T. Candy.

—A Byculla school-boy named Johnson, the son of a widow in Karachi, was drowned at Deolali the other day, while bathing in the Datna river. A similar accident caused the loss of the two brothers Duffy of the same school a year or so ago.

—*Times of India*: Exchange.—This market has again been erratic. One drawer, and one only, opened at 1s. 5d. telegraphic, but was so besieged with orders that the rate soon fell away to 1s. 4⅞d. At the rate of 1s. 5d. there were large buyers, which makes the price of Councils incomprehensible. For forward delivery the market was quiet and we cannot quote higher than 1s. 4¾d. with no desire to sell much even at that price. Three months' credits were saleable at 1s. 5½d., but next to nothing is offering.

—Fall of rain, to date, Fort, 94 inches.

Selections.

THE PROSELYTIZING CASE.

[TO THE EDITOR *Bangalore Spectator*.]

Sir,—In your issue of the 17th instant, there appears an account of a Brahmin lad of Bangalore, as having been compulsorily proselytized into Christianity in this place. Will you kindly allow me to state that "the circumstances given you on excellent authority" regarding the lad and his coming to Kolar, are entirely incorrect and untrue, and publish the following as being the facts of the case?

Nearly four weeks ago, a note was put into my hands, the writer of which requested an interview with me. He came to me in the evening and stated the object of his visit—that he wanted to be converted to Christianity. I told him that true Christian conversion was an act of God and that *we* could not convert him, whereupon he exclaimed, "Oh, I thought Miss Anstey could convert me!" He was told that it was a false notion of the people and sent away. After his return to Bangalore, he wrote to me, earnestly begging that, as he was 18 years old, I might ask Miss Anstey to receive him as a nominal Christian? She consented to receive him as an orphan, as he repeatedly assured us that he had no parents, and had been a protege of a Brahmin gentleman, who had to discontinue his patronage through change of circumstances. His letters, which we are in possession of, were so pathetic and imploring that a kind-hearted lady, who has been supporting hundreds of orphans, could only be moved by them, and consequently permission was given him to come. Although he appointed the 10th instant to come to us, he arrived on the 7th instant, to our utter surprise,—a circumstance to prove the earnestness of a young man who had voluntarily decided to take a certain course. Having broken his caste, he took off the Brahminical thread of his own free choice, and gave a full consent to his hair being cut off.

From this it is clear that he was not induced by any one of our Mission to come to Kolar, that his coming to me was at his own request, that his staying with us was his voluntary choice and decision, and that he neither "cried" nor "resisted" when the hair was cut off with his free and full consent.

"The process of baptism was not stopped" as you were given to understand; for we *never* intended to baptize him, and never could have, even though he had stayed months with us, until we saw that he was a *true* Christian. We have many amongst us, who have not been baptized, because of their not being really converted.

What led to Mr. Chellavaiengar's sending for me was a letter of the lad's father's to him, and *not* the lad's cries, &c, as your informant led you to understand. My interview with Mr. Chellavaiengar was a private one, and I put before him the whole facts of the case, and added that since we knew that the lad's father was living, and therefore he could not be an orphan, we were willing to let him go to his father, if he wished it. When I took the lad before Mr. C. Iyengar for a private interview, *not in his court*, he expressed his

choice and decision to remain in the mission, and utterly refused to go to his friends; but on being prevailed upon, he yielded.

This will show to your readers,—and Mr. C. Iyengar can kindly bear testimony to the fact,—that all along in this case we have acted straight-forwardly, conscientiously, and that no undue proselytizing spirit or action has been shown.

Trusting this explanation will satisfy the native public.

I remain, yours truly,
F. J. E. LUKSHMANRAO.

Khasbay, Kolar, Aug. 23rd.

AN EXPERIENCE.

BY F. W. LINTON.

HAVING been requested by friends to make known the wonderful dealings of God to my soul, since December, 1885, I herewith consent, hoping it will be blessed to the encouragement and upbuilding of other souls.

I had a Christian education—my father and mother being class leaders for forty years, and my father's house was a home for Methodist ministers as long ago as I can remember, and I then often heard the plan of salvation talked of, and the voice of prayer; so that early in life I felt the strivings of the Spirit; and yet I put off the work of grace till I was twenty-three years of age, when, in the fall of 1853, in Pascoag, R. I., I gave my heart to God. To show that my conversion then was genuine, I will say that before this event my brother and myself were very hard on certain church members because they did not do just as we thought they ought to; and one in particular was set down by us as a big hypocrite, and my dislike was so great that I even hated him; but when God, for Christ's sake, forgave me my sins, this man, above all others, I loved the most, and thought him a good Christian man, and did not believe that the rest of his brethren were hypocrites any more. I also distributed tracts and papers, and talked to persons as they came in my way. For the first day after my conversion, everything seemed to be raised up about two feet,—houses, street, and everything else—which seemed wonderfully strange. There was a stable keeper across the way, and I thought if I should speak to him about his soul's salvation, he would surely come to Christ; but I did not dare to, being so much younger than he.

In due time I joined the church, under the Rev. W. Wooding, of Pascoag, and maintained my Christian standing for over thirty years, always a busy worker in and out of the church; going out into the country places and holding prayer-meetings, and talking of Christ, to the people. I missed but a few opportunities of witnessing for Christ during these years. Somehow it seemed natural for me to say something for the Master. When customers came into my store, I would often urge them to come to Christ; and would do the same on the street and in the cars. Sometimes I enjoyed much of His love and presence in my heart, and then again I was in darkness and doubt; but nevertheless I persevered in witnessing for Christ in the meetings, and always kept up the family altar at home. Be it remembered that I was a young man of a very quick, impulsive nature, with other bad besetments, all of which put in their plea for gratification as opportunity presented itself; and as these various besetments clamored for attention so often, it produced a regular contest between the flesh and the spirit,—sometimes one, and sometimes the other, getting the mastery; so that I often cried out, "O wretched man that I am!" Instead of an even, steady, happy life, trusting in Jesus, I had a hard time of it, fighting at every turn, and being often defeated, and often discouraged, for I wanted to serve God in my heart, but these passions, standing right in the way, prevented my onward progress. My temper would often bring me into trouble and darkness, and I would have to go and confess my sin to God, and ask Him to forgive me. I was often disgusted with myself, and ashamed, as I knelt before the Lord to seek His forgiveness, and I told Him so.

Well, this unsteady life went on for thirty years,—up and down, sometimes in the sunshine of God's presence, but more often in the shadow. I have often said to my wife: "How is it? If I am a Christian, why do I so many inconsistent things, and get so angry at scarcely nothing? And if I am not a Christian, how is it that I cannot stay away from the meetings when I hear the bell ring? and at times I feel God's love in my heart in answer to prayer, and I love to talk of His blessed name?" Well, wife and I thought it strange that my experience should be as it was, but we finally concluded that I must be a Christian, *somehow*. I think the foregoing will show that I was really converted when a young man.

And now for the new life. I am fifty-five years old, and have travelled much in the world, and have had good opportunities to form opinions and judge of Christians. When the subject of holiness was first brought to my attention, many years ago, I at once dismissed it from my mind, as an unwelcome and distasteful subject, for two reasons: 1. Because persons professing holiness did not come up to my standard; and 2. Because my nature would have to take such a paring down to meet my standard of holiness, that I was not willing to submit to the discipline. So this grand subject was spurned, as I supposed, for ever, from my heart; and in fact I seemed to hate the very idea of persons professing to be holy, and looked upon such with great criticism, and gave them a wide berth. I dislike it so much that I never would talk of it, or discuss it at all, but would take pleasure in picking flows in those who professed it. I knew that the Bible called Christians to holiness of heart, but somehow I thought it did not mean me. And so this mode of life went on year after year, till the fall of 1885, when Dr. P. C. Porter approached me on the subject of heart-purity as taught in the Bible. I thought the matter over (he having presented it so differently from the way in which I had heard it presented, that it did not seem so unobjectionable), and decided to attend the meeting appointed at his house for those who wanted more of God. I knew that was just what I wanted. I felt a hungering and a yearning after a better condition of heart, and the next time I went to the regular church prayer-meeting, I just opened my heart and told them that I was sick of this up-and-down life, and wanted a more constant and steady life with God. I then appealed to the minister and the people if they knew of a better way; yea, I begged of them to show it me if they knew; but no one replied, so I resolved then, in prayer, to get nearer to Him if I could find the way myself. I saw but little hope in that church, for I heard a minister say in the pulpit only a few Sundays before, that all of these great besetments were never gotten rid of all at once, but always by a gradual growth in grace; and yet I had heard of persons losing all their burdens instantaneously.

I now turned again, more eagerly than ever, to Dr. Porter's meetings; and while at one of these, as we all knelt at the throne of grace, the Dr. asked each one if we could give up everything, and let the Lord have His own way with us in our hearts. I tried to say "Yes" in my mind. I returned home that night more thoughtful than ever on the subject of self-consecration. I prayed and prayed about it, that I might be directed and led into the light.

On the next day, when my family was away at the sewing circle, I thought if I had to come through this channel to Him, I might as well begin now. I determined to take my case to the Lord, and thought He would do something for me. So I bolted the front and back doors, to prevent intrusion. I think I took off my coat, and kneeled upon a cushion, expecting a great and terrible fight before the Lord would accept of me and bring me into that near relationship to Him that I needed. I kneeled down and began numbering my besetments upon my fingers, giving up one after another; but there was one which I hardly knew how I could get along without; for, although I knew it was wrong, and had tried many a time to leave it off, and did leave it off at times for a few weeks, yet had always gone back to it as strongly as ever. I had often prayed to be delivered from it, and yet it clung to me; and now to give this up was the hardest thing I had to do. I thought it over while on my knees, and finally gave it into His hands, thinking that the Lord could deliver me from it in some way, though I knew not how. The last thing that I gave up was myself, and then all was on the altar, and I tried to believe that he accepted the sacrifice. I seemed to do the whole thing in a regular, business-like manner, and when I got through with that kind of a business transaction, I arose from my knees, for I did not seem to have any burden of prayer. I said repeatedly, "Well, now I am the Lord's; yes, I am the Lord's." I reckoned myself dead to the world, and alive to God; yet had no feeling about it. When the devil began to tempt me, I just told him I was the Lord's now, and he must settle with the Lord.

When my family returned from the sewing circle, I said nothing about what I had done, and had family prayers in the evening as usual. There was no change in my feelings. But next morning I felt very peaceful, and everything seemed at rest: when things occurred that had usually irritated my temper, lo, the irritation was all gone! I wondered and wondered how it was, and I concluded that the blessed Lord had taken it away. I looked for other besetments, and they, too, were all gone including the greatest; and then such a peace stole all over me, and I indeed felt that I was the Lord's. I felt a wonderful influence pervading my whole being. I only wanted to be in sweet communion with my blessed Lord and Master. I felt His wonderful keeping power—an influence that seemed to be outside of myself. It seemed like a guard all around me, and kept me from doing or speaking anything wrong. Thus was I kept from sin, and had a blessed peace that filled my soul. During this first week of my new experience, I did not feel like talking to anyone; but continued in blessed communion with the Lord. Now the precious Book was my constant study. I wanted it all the time, and at every opportunity was reading the Bible on my knees. I often exclaimed aloud, "O wonderful! wonderful! wonderful!" There seemed to be an influence around me that kept me. I did not exert myself in the least to try to keep myself, as before. Oh, no: He kept me. What a mighty change was wrought in me! One thing I noticed—that if the children broke anything, instead of scolding or getting angry, I would say, "Oh, never mind! get another." I found, also, that things I once disliked to do, were now done readily, and as willingly as the best or more agreeable things. Yea, the most menial service was not objectionable to me.

This wonderful work went on for a week, and I had not said a word to any one; not even to my wife. I felt really as though I could not sin—I had such a perfect hatred to it. But after the first week had passed, I felt more communicative, and talked to my wife about the wonderful change wrought in me. She said: "I really thought you were going to die, and thought of sending for the doctor."

Now came the question: Is it my duty to speak of this work of grace wrought in me, before a congregation that does not believe in

it, and has no sympathy for it? I discussed the subject with my wife, and finally decided that I could not do any good to them by speaking about it, and we concluded to keep it to ourselves. Dr. Porter soon destroyed our peace in that line. He said I would probably lose my new-found treasure if I did not confess it. This idea at first did not please me, because I did not wish to become so unpopular and odious to a people who did not believe in the doctrine of sanctification, or holiness. But I had to leave my stronghold and come out and show my colours, which was quite a cross at first, and caused a great sensation. I went on, however, and the Lord helped me, and now I want to speak of it all the time. How much easier it is to live religion now, than it was before, when I had to hold my tongue and bite my lips, and even clench my fists, to keep my temper down; and even then usually failed in the attempt! Oh, what a hard fight! what a mighty contest I had, to keep under grace! But now, what a rest I have! My temper, and other bad natural qualities, do not clamor or show fight. They are now, I hope, forever cast out by the mighty Prince of Peace. I know that in consequence of making my new-found peace public, I shall be a marked man; but I can well afford to be despised, since He, my Lord and Master, keeps me by His mighty power and grace.—(*Chr. Witness.*)

WAITING ON GOD.

WHAT long hours of waiting silence separate each day from the next; and just so all true days of Gospel work must be interleaved with long waiting, and secret communion in the hush of faith for divine renewal. Waiting of God is not waste of time, it is the truest worship of the will, it is to us the laver of cleansing, and the robing room of the soul, where we exchange the garments of heaviness for the mantle of power. For they that wait on the Lord do verily exchange their strength, and are ever changing worn-out strength for new strength—there old Gospel cheques and paper promises are changed into the solid gold of the Kingdom. It is this holy waiting alone that gives the soaring spirit of vision and the eagle wings of ascension, this that gives alacrity in running the errands of mercy, and steadfastness in walking the dusty road of daily routine.—(*Rev. C. A. Fox.*)

TELEGRAPHIC NEWS.

London, September 10th: The powers are xchanging views regarding Bulgaria.—In the House of Commons last night, Sir James ergusson, Under-Secretary for Foreign Affairs, in reply to a question, said that he believed no Signatory Power will contravene the Treatry of Berlin.—Sir J. Gorst, replying to a question in the Commons, said the Government of India had made no proposal for the transfer of the seat of Government to Simla, and he hoped this statement would allay the fears expressed in India on the subject.

Darmstadt, 10th: His Highness Prince Alexander arrived here to-day and received a perfect ovation.

London, 11th: In the House of Commons last night the Bill for re-valuing judicial rents and suspending evictions on payment of three-fourths of the rent, which has been introduced by Mr. Parnell, was read a first time.—Sir Edward Thornton, the British Ambassador to the Porte, has returned to Constantinople.

New York, 11th: The Washington Agricultural Bureau's monthly report states that the average condition of the cotton crop in the ten Cotton States is eighty-two per cent. The crop is expected to be an average one.

New York, 12th: The Washington Agricultural Bureau's monthly report estimates the American wheat crop at 90,000,000 bushels above last year's crop.

Sophia, 12th: The Bulgarian National Assembly will meet to-morrow.—A meeting of Deputies has been held, at which it was resolved to combine in order to avert a Russian occupation of Bulgaria and secure the return of Prince Alexander to the Throne of Bulgaria.

London, 13th: General Sir Redvers Buller is at present making a tour of County Clare, where agrarian outrages are most frequent. Their Royal Highnesses the Duke and Duchess of Connaught left Malta yesterday in the P. & O. steamer *Bengal* for India.

London, 14th: Mr. Parnell's *Bill*, now before the Commons, empowers Land Courts to abate rents for two years, and stay evictions when the tenant deposits half in Court.

Sofia, 14th: The Bulgarian National Assembly was opened yesterday. The address of the Regency appears to support all parties and religions, and announces the early summoning of the Great Assembly for the purpose of electing a Prince of Bulgaria.—The Russian Government, in replying to the address, agrees to recognise the Regency if order is maintained, and to promote the union of Roumelia and Bulgaria. The Russian Government also advises the Assembly to delay the election of a Prince until the public mind is calmed

Constantinople, 14th: The Sublime Porte has accepted the abdication of Prince Alexander.

Sophia, 14th: His Imperial Majesty the Czar, replying to the congratulations of the Bulgarian Government, has promised his protection if order is maintained.

Vienna, 14th: Cholera has broken out in Buda Pesth and is spreading in Croatia.

London, 16th: In the House of Commons the Irish members continue to obstruct the progress of supply, and protracted and heated sittings of the House are in consequence daily taking place —A serious encounter has taken place between the police and a mob in Galway. The police who were escorting to gaol a number of tenants who had resisted eviction, were furiously attacked by the mob and had to make repeated charges with the bayonet. One woman was killed and many rioters injured.—The Powers, in reply to the Note of the Porte requesting them to prevent military intervention in Bulgaria, have replied that no Power will occupy Bulgaria.—His Holiness the Pope has postponed the departure of the Papal envoy to China, at the same time reserving his rights.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

"East-street Mills, Cambridge-heath,
"London, E. C., July 24th, 1882.

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Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel n the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

"To Mr. A J White" "W S FORSTER.

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PASSENGERS SAILED

Per. P and O. Str. *Malwa*, 14:

For Marseilles—Mrs Hart and child, Rev A G Cane, Mr C D J Carmichael, Capt Pitt, R E, Mrs Pedler. Miss Schmit, Mr J L Ogilvie, Mr R H Gunion, and Col F C St John.

For Brindisi—Mr G E Porter, Mr Justice Morris, The Hon A Wilson, Mr E J Trevelyan, Mr Justic Macpherson, Mr C W Palmer, Mr Dosabhoy Merwanjee Karaka, Major J T Brough, Mr Mahamad Sudiruddin Khan, The Hon W W Hunter, Mr M C Gibb, D G Jameson, and Mr and Mrs Girling.

For Venice—Mr S P C Scott.

For London—Miss Boyle, Mr P Dawnes, Mr W H Crozier, Mr R Brownlow, Mr Bhagat Ram, Mr Pestonjee Sorabjee Kotwel, Mrs Atkins, Mr Abdool Majeed Khan, Lieut Bower, Mr R Thom, Col Hon N G Lyttletons and child, Mr C F Hickey, and Mr D M Dunes.

PASSENGERS ARRIVED

Per P and O. Str *Verona*, 13:

From London—Mrs Leach, Mrs Johnston, Mrs A P Thornton and infant, Mr Geo Brown, Mr R E Faulkner, and Mrs Faulkner.

From Brindisi—Mr R Gwatkin Williams Hon P O'Sullivan, Mr J Hickman, Mr G F A Palmer, Mr Wylie, Mrs Wylie Mr G H Erskine, Capt Abdy, Capt Carpenter, R N, Mr B Samuel, Major W M Campbell, Mr J S Pierson, and Mr Sevenoakes.

Domestic Occurrences.

MARRIAGES.

FAIRBANK—HARDING.—In Sholapur, on the 16th instant, by Rev. Chas. Harding, assisted by Rev. S. B. Fairbank, D. D., Ruby E, daughter of the officiating clergyman, Rev. Henry Fairbank, of the American Marathi Mission.

STEPHENS—ELLIOTT—At Poona, the 14th September, in the Methodist Episcopal Church, by the Rev. J. Blackstock, assisted by the Rev. C. R. Thoburn, Rev. W. H. Stephens, South India Conference, to Miss M. C. Elliott of the Woman's Foreign Missionary Society.

DEATH.

DOUGLAS—Sept. 11th, in the train between Badnera and Akola, Alexander, infant son of the Rev. J. Douglas, M. A., of the Free Church Mission, Bhandara, C. P., aged 3 months. (Buried at Bhusaval.)

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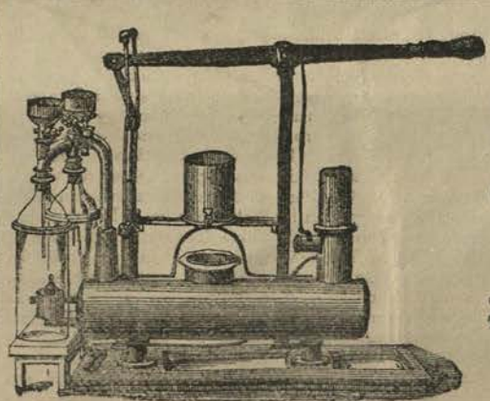

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